The Commonweal

March 7, 1952

Theology and Freud

Victor White

French Workers Told Me

Claire Huchet Bishop

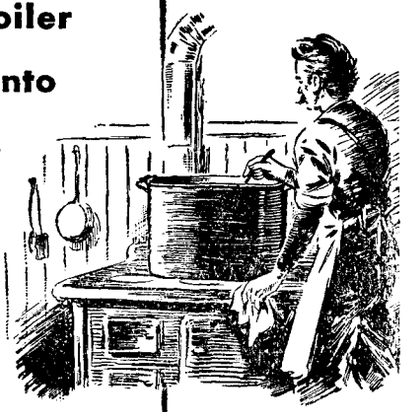
Anti-Communism in Britain

Geoffrey Ashe

Volume LV **15c** *Number 22*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Washboiler that Grew Into the World's Leading Church Candle Factory...



NINETY-SIX YEARS AGO, young Anton Will and his wife, Rosina, put some beeswax, some candlemaking knowledge and a lot of hope into a washboiler on the kitchen stove. That, in a 10 by 10 kitchen, on a modest side street of Syracuse, N. Y., was the start of the world's leading church-candle factory.

Patiently, Anton and Rosina dipped braided cotton wicks into the melted wax; drew them out to harden, and dipped them over and over again. When the wicks were coated to proper size, they rolled the wax into graceful candles. Candles of pure beeswax. Catholic churches bought them eagerly. Anton and Rosina became the pioneer church candlemakers in America.

Debt, Death and a Widow's Might

Came the day when reputation of the small concern reached New York City. A large buyer there sent an order for a thousand pounds of candles. Anton didn't have all the money to buy that much beeswax. A Syracuse friend came to the rescue and lent him the money.

Then Anton died. Rosina alone, with three small boys to support, carried on. Before long, the boys were busy dipping wicks. And today two of the sons of those boys are officers in the company which ships beeswax products by the millions . . . imports crude beeswax from all continents.

All crude beeswax is tested first by the laboratory . . . graded for various uses, refined, purified and bleached snow-white under the sun. Only the finest, whitest and purest of the refined bleached beeswax is used for the church candles that gave the company its start and its reputation.

Will & Baumer

CANDLE CO. INC.

AMERICA'S PIONEER CHURCH CANDLE MANUFACTURER

SYRACUSE BOSTON NEW YORK CHICAGO MONTREAL LOS ANGELES

CANDLE CRAFTSMEN FOR NEARLY A HUNDRED YEARS

THIS WEEK

Week by Week 531

French Workers Told Me
by Claire Huchet Bishop 535

Theology and Sigmund Freud
by Victor White 537

Anti-Communism in Great Britain
by Geoffrey Ashe 539

The Case of the Agnostic Teacher
by John C. Cort 541

The Stage
by Walter Kerr 543

The Screen
by Philip T. Hartung 543

Communications 544

Books 547

THE COMMONWEAL
386 FOURTH AVENUE
NEW YORK 16

EDWARD S. SKILLIN: *Editor*
JOHN COGLEY: *Executive Editor*
JAMES O'GARA: *Managing Editor*
WILLIAM PFAFF: *Assistant Editor*
(*on leave with the Armed Forces*)

Associate Editors:
JOHN C. CORT, FRANCIS DOWNING
PHILIP T. HARTUNG: *Cinema*
WALTER KERR: *Theatre*

Contributing Editors:
PHILIP BURNHAM, ANNE FREMANTLE

JOHN BRUBAKER, *Advertising Manager*

Published weekly, printed and copyrighted 1952, in the U. S. A., by The Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N. Y. MUrray Hill 3-9688. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the act of March 3, 1879. U. S. and Canada, $7 a year; Foreign $8. Single copies, 15c.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Commonweal

WEEK BY WEEK

Winning Asian Friends

AMERICAN short-range objectives in the Far East are of a defensive, negative sort. We want to hold off the USSR; we want the area's tremendous store of strategic raw materials kept out of Soviet clutches. And in our efforts to shore up defenses as quickly as possible it is to be expected that we would arouse certain national sensibilities.

What we are trying to do in such haste in the East might inspire less distrust among the various peoples there if presented in context with our long-range and, in a sense, more basic objectives. Here again the defense factor is prominent. But what the United States is after is for these formerly colonial lands to become strong enough economically, politically and militarily to stand against internal strains and foreign encroachments. Instead of a world ruled by two powerful rivals, we seek widely distributed "situations of strength," not forgetting collective security and the UN. We seek, in other words, to promote genuine national self-realization.

It would not be honest to conceal our expectation that if Japan, the Philippines, Indonesia, India, Malaya and Indo-China all become strong in their own right, it will likely be greatly to America's advantage—for our economy as well as for our defenses. How convince the free nations of Asia, conditioned to acute distrust of the white man by years of colonial servitude, that we sincerely support their national aspirations, that we do not consider them pawns in our tense global duel?

Apparently there are few countries where the fear of becoming prey to a new imperialism is stronger than in the archipelago of Indonesia. Official spokesmen assert that they view her full independence primarily as a means of procuring a better life all around for all her people; that is why they seek to guard it with such tenacity. They regard foreign interference as an obstacle to the elimination of wretched living standards, a high illiteracy index and the ravages of disease.

These burdens thrust the struggle against Communism deep into the background. They come first. For, as long as most Indonesians live in their present sorry state, it is impossible for them to develop a human sense of purpose beyond that of surviving from day to day. It is a disquieting fact that despite two years of American aid and strenuous national efforts, Indonesia's annual production is still below the pre-war figure. Self-preservation would dictate that this new weak nation, whatever its sentiments, should not get caught up in any war—even a cold one.

Hence the fall of the government at Jakarta on the issue of American aid is hardly surprising. The Mutual Security Act, successor to ECA, does call for a pledge to aid the free world in its struggle against Communism as a *quid pro quo*. Despite modifications negotiated by our ambassador and State Department instructions to regard our current Indonesian subvention as economic aid (without strings of any kind), the suspicion would not down that Indonesia was thereby being drawn into the American orbit. We have yet to make plain our basic objectives with regard to Indonesia.

ELSEWHERE in the Far East difficulties are multiplying. Japan is beset by economic difficulties even as her march toward restored sovereignty inspires new fears in her neighbors. The Filipinos are having a tough time maintaining order and in keeping their heads above water economically. The results of India's first general election were not reassuring for the West. The French retreat in Indo-China despite sizable American military aid; large defections are reported from French-led native forces.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

To further our Far Eastern objectives (and gain a real understanding of them) we must therefore expand our Point Four activities throughout the area, take the lead in building up native-led national defense forces and give up the idea of extracting anti-Communist pledges in return for military and technical assistance. We must likewise stand in readiness with economic aid. For the chronic poverty and ill health of the Far East, and the deep-seated resentments of the various peoples, will yield only to continuous and wholehearted solicitude.

To Put an End to the Beginning

TO START UMT is so much easier than to stop it. It is the kind of law that doesn't get repealed. That is our objection to it.

As an emergency measure we are willing to accept the UMT program. If it is proved to be more practical to draft all young men, give them six months of basic training, and put them in the reserve than it is to draft a more limited number of men and keep them for two years, then we are all for it.

But what is proposed has a beginning but no stated end. We are against UMT as a permanent feature of American life. We don't think that six months in the army does anybody any good. The military life develops certain limited virtues: accuracy, the ability to get things done. It gives a man a taste of democracy, paradoxcally enough, such as he will probably never get in civilian life. He meets for the first (and possibly the last) time Americans who were not born where he was born, educated as he was educated, employed as he was employed. A man meets the few men of recognizable nobility, and the thugs. He sees the criminals, lives with the corrupt, and shares his meal with the dedicated. Under the army's extraordinary program of racial integration the white man who does not consider the Negro his brother in the abstract will find him his brother in the sweat and work of reality. All of that is of great value.

But the military life inculcates some other attitudes—the ones expressed in such traditional sayings as "bury it until after inspection," "that's *not my* worry!" and "obscenity him, it's *me* I'm looking out for!" And barracks life for the young man (the eighteen-year-old) is probably the most thoroughly corrupting experience that can be inflicted outside of prison. Anyone who has known enlisted military life knows that it is the eighteen-year-old who is overwhelmed by the first weeks of the army; who rebuilds by replacing the standards of high school with toughness; who becomes a man in words where he is a boy in mind and desire.

It is not an experience that we want inflicted on every generation. Sometimes the issues of freedom and survival make a casualty of part of all of us. But we cannot live as though crisis were normal, even though we may never have experienced a time when it was abnormal.

Government Salaries

BY RESIGNING as chairman of the Federal Communications Commission Wayne Coy has added his name to the long roster of those who have felt impelled to leave government service for the greater financial rewards in private industry. The post from which Mr. Coy resigned was one of the more important Washington jobs; his salary amounted to $15,000 a year.

Off-hand, a good many people might be inclined to remark that $15,000 a year is more than enough for any government official. Certainly there are liberally scattered around the country plenty of tax-payers whose annual incomes do not even come close to the salary Mr. Coy found insufficient. But the case is not that simple, and Mr. Coy's resignation from government service is simply one more illustration of a long-standing problem.

We need the best talent we can get in government service. Indeed, as the responsibilities of federal administrators increase it is the worst kind of economy not to have the best men available in these jobs. Day-in, day-out such governmental executives make decisions profoundly affecting the public welfare, and often involving huge sums of federal funds. Yet in the course of their operations they are in frequent contact with business executives who carry much less responsibility, yet whose monthly salary may equal the yearly income of the governmental officer. It is not unreasonable to ask a certain measure of sacrifice from public officials, but there is no sense in over-doing it.

Keeping governmental salaries in the upper brackets at a very low rate as compared with similar jobs in private industry can easily lead to two great evils. First of all there is the obvious danger that important government posts will be largely filled by men of mediocre talent, who could not actually command a similar job in industry. This would be the worst kind of pinch-penny waste. The second danger is well illus-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

trated by the current headlines; the official who is under personal financial pressure is likely to be too susceptible to the proffered mink or the Florida vacation on the house. Raising the salaries of government officials to levels comparable with those in private industry would not eliminate all corruption in government, but it would be a long step toward attracting, and keeping, the best type of men available.

Regardless of which party is in power, the present inadequacy of higher-level governmental salaries will continue to be a real problem. It is now taken for granted, for example, that no man can afford to accept an important ambassadorship unless he is so independently wealthy that his private purse will stand the heavy public drain. Unless we want to see the same situation carried over to still other governmental posts on a smaller scale, we will have to do something about it.

There is no doubt that any move toward raising governmental salaries would be a political hot potato, hence our legislators tend to shy away from serious consideration of the problem. One way to take the political curse off such efforts would be a bipartisan commission to study the entire problem and make recommendations to Congress. Some such move is over-due.

Course of the Campaign

PRESIDENT Truman continues to keep everybody guessing. Actually his failure to commit himself one way or the other on his future plans is understandable enough, since supposedly his decision hinges largely on factors outside his personal control, such as the progress of Taft's determined drive toward the GOP nomination.

Mr. Truman's own position appears relatively clear. Aside from the normal reluctance any man would probably feel at voluntarily giving up the power and prestige of the Presidency, he very fervently believes in the basic policies of his Administration and wants to see them continued. This means that he will either run himself or try to pass his mantle to a hand-picked successor, running on a Truman-approved platform.

In either case, the delay does not harm Mr. Truman one bit. If he chooses to make the race himself, he can have the nomination for the asking. To refuse it to him would imply official rejection of the Democratic Administration and would spell almost certain defeat at the polls. If the President chooses to step down, the longer he postpones his announcement the more assurance he has that the convention will accept his candidate, if for no other reason than lack of time for a nationally acceptable figure to emerge from Democratic ranks.

Under the circumstances, there is no doubt that Mr. Truman's failure to announce a decision has put a serious crimp in the chances of various Democratic hopefuls. The Republicans face no such delicate problem. But what is considered a shortage of available candidates on the Democratic side has not been widely commented on in the case of the Republicans.

There already exists a real danger that the public will see the Republican struggle in straight either/or terms, with their choice limited to Taft on one side and Eisenhower on the other. With the nominating convention months away, the field is not over-crowded with candidates. If General MacArthur is in the running, he has not yet explicitly stated his intentions. Even for an election year Stassen seems to have overdone the "all things to all men" approach; if he has any real chance at the nomination it is not at this writing apparent. That leaves Taft, Eisenhower, and Warren, and in many parts of the country Warren is not receiving much attention.

The trouble with having Taft on one side of the Republican coin and Eisenhower on the other is that it is very possible the two men differ only on foreign policy. Eisenhower's vews on specific domestic issues are not too well known, but judging from his past statements many people argue that his opinions on such matters differ from those of Senator Taft only to the extent that the logical Taft has thought out his position more thoroughly.

Important as foreign policy is, therefore, it still seems that more attention should be paid to the candidacy of Governor Warren of California, and to that of any other prospect of national stature who might yet appear. With the Republican convention scheduled for July, there appears to be no valid reason why the field of candidates should be narrowed so drastically at this point. This is especially true in view of the real possibility that Taft strength and Eisenhower strength may tend to cancel each other out, with neither in the end able to win the necessary number of delegates. Serious consideration of other candidates might offer voters a more adequate choice than one based on foreign policy alone, and one which more accurately reflects the diversity of Republican opinion.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

On the Left

IN HIS *Reporter* article on Catholics and Politics, Reinhold Niebuhr wrote: "It would be well for those who talk about the 'reactionary' tendencies of Catholicism to remember that, in religious terms, the main political struggles in America would appear to be between Jews and Catholics who are left of the Center and Protestants who are right of it."

At first blush it may seem strange to place American Catholics left of Center, but I think that statistics and the voting records will bear out Dr. Niebuhr's statement. The larger labor unions, for example, are heavily Catholic. So is the party of Franklin D. Roosevelt and Harry S. Truman. So are the great industrial cities, which are considerably more left (in its native political context) than the rural areas. The voting records of the Catholic members of Congress in both houses are still another factor.

At the theoretical level, there have been many Catholic influences, during the past years, favoring what might be loosely called the American Left. The recent emphasis in the Catholic press and the Catholic classrooms on interracial justice is a case in point.

The Catholic social movement, directly inspired by the papal encyclicals, has favored strong labor unions, social welfare secured to some extent by legislation, the concept of the worker and the employer as real partners in a joint enterprise. It has been a force opposed not only to Communism but to laissez-faire capitalism, Free Enterprise (at least in the rightist, old-guard Republican sense of the words) and to political isolationism.

Side by side with the Catholic "leftists" on these questions has been another group of Americans—the "liberals." On practical political affairs the two have often found themselves in strange agreement. They were both strong for the organization of labor unions, for instance, and for the New Dealish program that was worked out during the last fifteen or twenty years. To some degree they speak the same language but with different accents (where employer-worker relationships are concerned, or on social legislation, or worldwide political responsibility). Yet on fundamental matters of philosophy and the meaning of life itself, they are of dramatically different and contradictory tongues.

A "liberal," among Catholics, means one who stands for a philosophy which is abhorred. A "liberal" is thought of as one who on theological matters is a skeptic; on moral matters a dangerous sentimentalist at best, an amoral relativist at worst; on matters of political theory a man who fails to distinguish between true liberty and egregious license; where the practical concerns of the world touch the law of God, a rank secularist. He is a relativist and a pragmatist, one who believes that there is no certainty but perpetual uncertainty and that the trial-and-error method of the physical sciences is the only way to reach any kind of truth. He has no time for the supernatural except as a hazy hypothesis and finds no binding law in either nature or Revelation (which he ignores as being "unscientific") so he is likely to believe firmly in birth control, divorce and possibly in euthanasia.

On matters of political freedom (in certain areas—not the economic) the "liberal" is inclined to go whole hog: no censorship at all for books, plays, or movies; free speech without restriction, even for those who would use it to destroy freedom; "academic freedom" to the point where the student is given all ideas, good or bad, as if they were equally true (or false).

In regard to religion the "liberal" is viewed as one who looks upon its major claims with a somewhat supercilious skepticism. He has an irrational fear of what he loosely calls clericalism and feels that he is the historic successor of most of the anti-clerical figures in history, whom he is inclined to paint in heroic colors, bloody pages of history notwithstanding. The "liberal" denies all ecclesiastical authority, and is inclined to invoke the First Amendment as sanctioning just about whatever restrictions he himself chooses to place upon the Church.

Most of all, in this Catholic view, the "liberal" is a man who has no respect or appreciation for the Church and its tradition. He despises Catholic values, suspects the clergy and looks upon the laity as foolishly misled and sadly deprived of the benefits of the modern, scientific, free spirit.

This is perhaps a somewhat exaggerated portrait. Happily, people never fit an abstract mold exactly so though the word "liberal" may connote all this to Catholics, few ever meet someone in the flesh who fulfills all the requirements.

But there is a natural tension between the "liberal" and the Catholic. Despite the fact that in many cases they have worked and still work for the same things, understanding between them comes hard. They have too many basic, fundamental differences. Yet there are so many points of agreement on practical questions of the day that the relationship is sometimes ambiguous.

Some Catholics in their abhorrence for the "liberal" philosophy withdraw from whatever is associated, even in the popular mind, with the "liberal" viewpoint. In their fury against the "liberal" philosophy they have sometimes aligned themselves indiscriminately with anti-"liberal" forces in American life, wherever the path may lead. To do so they have often had to reject positions which ordinarily would have been theirs by reason of Catholic social and political teaching.

To add to the irony, the natural inclination is to think that in rejecting such positions one is rejecting the "liberal" philosophy itself, ergo one is much more Catholic than those clergy and laity who find themselves in the same corner with the "liberals" but for different, far different reasons. These Catholics then, sometimes scornfully called "liberal Catholics," become in their eyes misled dupes, or compromisers with Catholic orthodoxy, fuzzy-minded do-gooders or people infected with the virus of the "liberal" philosophy. All in all, things get pretty complicated at times.

JOHN COGLEY.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

French Workers Told Me

"A higher standard of living is not an end in itself. What is at stake is liberation."

By CLAIRE HUCHET BISHOP

FRENCH bourgeois have said to me: "Workers are complaining of the presence of American troops in France. They call it an occupation. Wait until they get a taste of the Cossacks!" I asked in rejoinder whether they knew why the workers had come to such a conclusion, whether they had any idea how French working conditions had deteriorated since 1948. Not only had these French bourgeois fantastic notions about wages being way off on the actual figures; they also showed that they were incapable of putting themselves in the skin of a person who did not earn enough and had been denied the inner riches which education brings.

I found my American friends in Paris much less blind to the situation and, in fact, deeply concerned over what they called the "feudalism" of the heads of French industrial firms. One of these friends accompanied me on a visit to a French factory in the southeast of France, and there, after a midday meal at the cafeteria, some of us sat around talking. What was said then and there was but a repetition of what had been said to me elsewhere throughout my five-months tour.

It is this exchange of ideas that I am about to sum up, whether it was all expressed that day and at that particular spot, or voiced at other times in other places. Its recurrence makes it for me an average French worker's reaction. I say an "average," not an extreme one, since, unfortunately for my documentation, I never attended any public or private Communist gathering.

First, of course, we talked about wages. On the paper tablecloth we made a chart (August 1951 prices):

	Cost the American Worker	*Cost the French Worker*
2 lbs. of butter	1 hr. of work	8 hrs. 10 min.
2 lbs. of sugar	32 min.	1 hr. 10 min.
2 lbs. of steak	1 hr. 5 min.	8 hrs. 50 min.
A shirt	1 hr. 20 min.	8 hrs. 20 min.
A suit	25 hrs. 10 min.	170 hrs.
A pair of nylons	40 min.	7 hrs.

We talked about the high standard of living enjoyed by the American industrial worker, his opportunities for education, the American way of life. Someone remarked that the American way of life worked for the people of the United States, period. He gave as proof that elsewhere America was consistently backing regimes that exploit the people. My friend said thoughtfully:

"Perhaps we *did* get in with the wrong people in our anxiety to stem the Communist threat. But we did mean well in our ignorance, and there is still time for us to make the right moves. Take the situation in France for instance. Now we can see that the worker's condition is bad. So we are ushering in our new program of productivity and we are going to deal directly with the French industrial concerns. We will assist them, show them what can be done, give them a boost *provided* they reorganize on a basis which includes not only mass production and modern development in technology but also higher wages, profit-sharing, etc. If a firm is not willing to give the French workingman his due, we withdraw our support."

"Will you also check their bookkeeping?" the workers inquired wistfully. "If you do, you will have to have the whole taxation system revised by the French Government. You are most welcome to try, sir!"

"Well," said the American, "let us forget all the difficulties for a while and say that we succeed with our program. If we do, gradually your whole standard of living will be raised. It won't take you so long to earn a pound of butter or a shirt. You will have better homes, schools. . . ."

"Here we interrupt you, sir. Practically all the money allotted both for schools and homes has already been turned over to the rearmament program, which, by the way, amounts to preventing people the world over from getting decent living quarters and an education."

"But you don't understand. Once our produc-

Claire Huchet Bishop is the author of "France Alive" and "All Things Common."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tivity program gets into action, there are jobs, money, goods for everybody here in France. And if this be true in France it can be true elsewhere. And, eventually, everybody being more contented, Communism will not make such inroads, and therefore, in due time, there won't be such a need for armaments, and you will get your homes and your schools."

"Well, we have nothing against productivity as such. It all depends what the production is used for in the end. And there is no denying that if your program is going to raise the standard of living of the French worker we are not going to find fault with *that*. But it is not that simple, sir. There is something else. It is not only adequate purchasing power the French workers are after. Of course probably many workers will be satisfied when they can live the way the American worker does. But that is not everything. That is not everything. . . ."

We waited. They were thinking hard, trying to formulate what was in their minds. At last they spoke, slowly, and this is about what they said:

"It is a little difficult to explain. Suppose, say, that the Southern planters of America had seen it to be to their advantage to pile all sorts of goods on their slaves, raising their standard of living to the *n*th degree, even giving them the possibility, as in the ancient world, of eventually buying their freedom if they were industrious and clever enough. Would this have been a truly human solution?

"A solution fitting man's essential dignity? Of course not. Freedom is a basic human right. There is no substitute, no compromise, no exchange, no compensation, no purchase possible in connection with it. Well, now it is the same for the French workers and for the workers the world over. It is not really a question of standard of living, of comfort, of objects to acquire. It is a question of precisely the things that money does not buy."

"You French workers," said my friend, "always had a tendency to ideology. You would do better to concentrate, as the Americans do, on getting a few tangible results."

"But it all depends," they retorted, "whether the results come from freedom or whether they involve a more subtle binding into slavery. The French peasant who, in the French Revolution, got the land he had tilled for generations, acceded to a fuller measure of his human dignity. But the pampered slave is still a slave."

"The comparison does not hold," said the American. "You are not slaves. You live in a democracy. You vote."

"Don't make us laugh," they said good humoredly, "especially after the last elections! Perhaps you cannot understand, because you were born on the other side of the fence, so to speak. But we have got to believe that our wage-earner status is not eternal, that some day we will work for ourselves and that it will not be for war. How can one be a man, a worker, and not believe in a new world where all men will work fraternally for a common goal? That's what is important: the common goal. That is what makes all the difference. That conviction, that yearning, that faith within. That's what is worth living and dying for. Not for a raise in wages, or a share in the profits or any kind of betterment of industrial capital-labor relations, including educational opportunities. For all of these in the end leave the present structure of society intact, and therefore make it impossible for us to attain the fulness of human dignity in a world of human brotherhood."

"That is a dream of a millenium," said my friend, "a millenium which I hope you do not expect me to believe has come to pass in Russia, do you?"

"Sir," they said eagerly, "what are you Americans going to offer us to take the place of that dream? An ice-box? A motorcycle? A radio? How can you think for one moment that such things would do the trick? The tragedy is that you do not realize how poorly you understand this deeply felt longing in the hearts of millions of men.

"Of course a higher standard of living is most desirable and we applaud what you have done in America for the workers along that line. But it is not an end in itself, it is but part of a vast struggle. What is at stake now for the workers the world over is not material satisfaction, it is liberation. And we won't be sidetracked by immediate material advantages, lulled to sleep by comfort, insidiously bribed into exchanging our inner vision for a clever visual device.

"That's what you must explain to your friends when you go back to America. You must tell them that it is not a matter of charity, it is not a matter of extending loans, or having military bases. America will never get the poor back of her that way.

"What you have to do is to challenge your own way of life. Try to find out what is wrong with a system under which a nation throws away bushel upon bushel of potatoes while millions of people

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

starve. If, voluntarily, you start transforming your own structure, that will be evidence that you understand what is going on in the world, and the working people everywhere will begin to trust you.

"Now for the majority of us it is impossible to do so: you have become, willy-nilly, the most formidable exponent of a money-making civilization where real values are continually mouthed and also continually flouted, where religious anxiety is used as a tool for hate, where material success is the yardstick of morality, and where the fruit of one's labor is taken away and thrown to the winds of atomic destruction.

"That is what you have come to symbolize. Would God it were only propaganda! Alas, your actions speak for themselves: just look at the kind of government you back all over the world! What can it possibly mean to us French workers, but that your aid is tainted with the blood of exploitation?"

"Of course," my friend retorted, "Russia is in practice the exponent of a most humane civilization!"

"My dear sir," they said, "we are interested in what you Americans can do. We want you to see the situation as it is and to start doing something constructive about it. We do not forget how you and we fought side by side again and again in the most crucial periods of our respective histories. And that is why, now, we want you so desperately to awaken to what is going on in the world, and in France especially. The best way to do this is to get busy and start transforming your own set-up. When your effort centers on *that,* then we will believe you. We really are only waiting for a chance to believe in you."

"Why should we transform as you say? Our system has built a powerful, happy nation, hasn't it?"

They shook their heads:

"It is all in the past, sir. All in the past. Anyway, since it has made you unable to understand what is now in the hearts of millions of men on this earth, it is not good, and the chances are that you won't be happy long. We take it that even now you are not so happy. Transform, sir. It should be ever so much easier for you than for us, who are hampered by tradition. Do not use your spectacular resources and your splendid energy for conserving a way of life. Look for another. Blaze a trail. Present us with a hope equal to man's measure.

"A little more wine, sir?"

CHALLENGES TO RELIGION, I

Theology and Sigmund Freud

By VICTOR WHITE

FREUD wrote: "Religion is the universal obsessional neurosis of humanity." Torn from its context like that, his famous utterance had all the makings of a slogan. Whether we liked it, or found it thoroughly offensive, it was — like the one about the "opium of the people" — difficult, impossible to forget. Whether or not it wins our rational assent, it 'rings a bell' of some sort, there is (we feel) 'something in it.' It will probably survive when the book in which it appeared is quite forgotten. It has already survived devastating criticism of its own premises.

Freud's critique of religion, perhaps reflected indirectly, perhaps thoroughly misunderstood and distorted, is part of our modern heritage. Believers or unbelievers, we can hardly have escaped its impact. Comparatively few can have studied, tested, examined it for themselves, but it can be all the more impressive for that. This was no case of a specialist trespassing outside his own field to express opinions on subjects about which he is no authority. When Freud said religion was a neurosis, he was presumably talking about what he knew. He was a pioneer discoverer of causes and cures of neurosis.

An obsession of humanity or not, religion was certainly something like an obsession with Freud himself. The subject seems to have fascinated him; he could never leave it alone for very long. Perhaps it is ungracious to subject Freud's writings to his own technique of psycho-analytic investigation, yet it is difficult to avoid doing so; and we begin to suspect that his anxious, sometimes tortuous, theorizing about religion tells us more about Freud than about religion. But that is hardly our business; we must consider what he says on its own merits rather than his private motives for saying it. And it may be worth while to reset the slogan in its original context.

Rev. Victor White is an English Dominican. This is the first of four articles which were originally prepared for a series of broadcasts given over the B.B.C.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

HIS first important utterance on the subject occurs in *Totem and Taboo* in 1907. He then wrote, "Psycho-analytic investigation of the individual teaches with especial emphasis that god is in every case modelled after the father, and that our personal relation to god is dependent on our personal relation to our physical father . . . . If psycho-analysis deserves any consideration at all, then the share of the father in the idea of a god must be very important, quite aside from all the other origins and meanings of god upon which psycho-analysis can throw no light."

Here there is at least a note of caution: a recognition that there is more to the matter than comes within the competence of psycho-analysis. Most ethnologists, I believe, as well as many psychologists, will disagree that "god is in every case modelled after the father": they will insist that Mother and Daughter goddesses, and even divine Sons, appear to be much older and more widespread in human religion, and that Father-gods appear comparatively late. But, as Freud was to say later: "I am not an ethnologist, but a psycho-analyst. . . . It is my good right to select from ethnological data what would serve me for my analytical work." That is fair and frank enough. But will such arbitrary selection bear the weight to be built upon it?

How much was to be built appeared in 1926, in *The Future of an Illusion*. The illusion of course was religion; its future was that it had not much of a future, because, it was implied, psycho-analysis would eventually show it to be an illusion. When we ask Freud what he means by religion, his answer is as clear as it is surprising: "I take my stand by this," he forewarns us, "Religion consists of certain dogmas, assertions about facts or conditions of . . . reality, which tell one something that one has not oneself discovered, and which claim that one should give them credence."

Now, on any hypothesis, this won't do for a definition of religion. It is far too broad. On Freud's own admission it would apply equally well to any history book or geography book: but there is the difference that the assertions of the geography book are verifiable by methods which Freud will recognize as valid: assertions about God are not. But Freud's definition is also far too narrow. However important or otherwise may be creeds or dogmas *for* religion, nobody who has ever met religion of any sort, in themselves or others, could seriously suppose it *consists* of dogmas and (apparently) nothing else. But that is constantly the layman's trap in reading Freud; it isn't so much that he must learn a strange and difficult jargon, as that familiar words like 'religion,' as well as 'sex' and 'incest,' are given an unfamiliar extent of meaning until little is left that means quite what it seems to say. But once religion has been confused with dogmas and assertions, the task of showing God to be an illusory rationalization of unconscious wishes is greatly simplified.

But now we have to notice something that is vital if we are to weigh the value of Freud's views on religion at all accurately. Freud had his own private meaning for the word 'illusion' as well. We read with astonishment that "an illusion is not necessarily an error . . . it need not be necessarily false . . . . unrealizable or incompatible with reality."

In Freud's private vocabulary, any belief, true or false, is an illusion "when wish-fulfilment is a prominent factor in its motivation." And if we ask him what wish-fulfilment is, we find that it is the response to a basic psychological demand and need. Freed from Freud's novel and unconventional language, it all adds up (so far) to commonplace platitudes. Religious teachers themselves have always supposed that they were meeting inner needs and demands of the soul.

Undoubtedly Freud himself believed religious belief to be not only an illusion in his peculiar sense of the word, but also untrue. Chapter Five of *The Future of an Illusion* is wholly devoted to a sort of refutation of the truth-value of religious statements; but the arguments, such as they are, have nothing to do with the findings of psycho-analysis, or indeed with anything about which Freud could claim to speak with greater authority than anybody else. They seldom rise above the level of the cheaper tracts of Victorian rationalism. So far as psycho-analysis is concerned, the untruth of religion is assumed, not proved. The findings of psycho-analysis will claim no more than to show how the illusion was brought about.

WHAT then were the findings of psycho-analysis about religion? Most of *The Future of an Illusion* is an elaboration of the theory already quoted from *Totem and Taboo,* eked out with some highly tendentious speculation about primeval hordes and parricides. God, in short, is "at bottom an exalted father," a phantasy substitute for the actual, and never wholly satisfactory, parent: a projection to compensate for an infantile sense of helplessness.

There is little to that (apart from the language) that is strikingly new. Jews and Christians for thousands of years have cheerfully sung the psalm-verse: "When my father and mother forsake me, the Lord taketh me up." "Our Father Who art in heaven" would be meaningless to us had we no knowledge or experience of fathers who are on earth, nor of their children's relationships to them. It is neither new nor startling that, genetically, religious relationships or, for that matter, any human relationships grow out of parental relationships — call them infantile sexuality if you must. Nor is it to be wondered at that subsequent relationships are largely conditioned by these original ones. What is odd is the point of view, and the conclusion that it is therefore all abnormal and neurotic.

Oaks grow from acorns, but we do not ordinarily think of an oak as a substitute for an acorn, as a displacement of an acorn, which has been compelled to grow into something else because an unkindly environment has prevented its remaining an acorn. Yet that is about what Freud's argument amounts to; and it is easy to see how it happened. Psycho-analysis was born and nurtured in the climate of Victorian science, with its concentration on past, mechanistic causes, at the expense of consideration in

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

terms of function, dynamism, finality. Almost inevitably the axiological got identified with the etiological; judgments of genetic origins with judgments of ontological value.

Freud's presentation of psycho-analysis assumes atheism, it does not even claim to prove it. Several writers, among whom Dalbiez and Pfister are prominent, have set out to disengage Freud's psychology from his metapsychological theories and prejudices. In England we have had the remarkable effort of Mr. B. G. Sanders, in his *Christianity After Freud* to re-present Freud's psychology on the supposition that there *is* a God.

Mr. Sanders is prepared to swallow Freud's psychology hook, line and sinker; but meanwhile the sufficiency of Freud's theories and methods has been radically criticized by psychologists themselves on their own ground. Here, it seems to me, the work of Freud's former colleague, C. G. Jung, is outstanding.

Once we question the sufficiency of the repression-theory to account for all unconscious contents, and are ready to detect function and purpose, as well as historic causation, in their manifestations, Freud's account of the genesis of belief is found to be at best partial and lop-sided.

And yet, I think, it is by no means valueless. If religion is found to be withering in Western man and society, is not this largely due to the fact that it has often become over-intellectualized, top-heavy, up-rooted from its lowly origins in elemental, instinctive human needs? If Freud's challenge brings us back to conscious awareness of that, it may, in spite of itself, render religion a signal service.

NOR, I THINK, is Freud's conception of religion as a universal *neurosis* entirely without truth and value — once we have understood his terminology. We must remember that for him, not only religion, but dreams, unbidden phantasies, slips of the tongue and of the pen— everything short of an unrealizable ideal of complete consciousness — is somehow abnormal and pathological. But theology will also confirm that religion, in the sense of creeds and external cults, arises from man's relative unconsciousness, from his incomprehension of, and disharmony with, the creative mind behind the universe, from his own inner conflicts and divisions.

Such religion, in theological language, is the result of man's fall from original innocence, his remoteness on this earth from the divine vision. There is no religion in the beginning of the Bible — in Paradise — and there is none in the heavenly City at the end: "I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it."

Freud was surely right in sensing that religion as we know it was somehow a sign of some radical abnormality and incompleteness in man; but unduly optimistic in supposing it could be psycho-analyzed away. Theology has perhaps been more realistic in insisting that this irregularity must be accepted together with all its consequences; more in line with the findings of depth-psychology itself in trying to keep it constantly before our consciousness as the only way in which it can be finally overcome.

Anti-Communism in Great Britain

By GEOFFREY ASHE

AN ENGLISH friend, who was sane when I called on him last summer, has written to me predicting that around 1965 Britain will be living under a form of Communism. In the North American setting his letter reads very oddly. One gathers from the papers that Communism in Britain is still denounced on all sides, that the Party is still puny and discredited. Nevertheless, I am not sure that he is wrong. Anti-Communism varies from place to place, and the British type differs from the American. While it locks the front door, it leaves the back door ajar.

Britain is now committed to a State-run economy. The Conservatives' inheritance makes them the "second party of Socialism," just as, in the Liberal heyday, they were the "second party of Capitalism." Yet it should not be inferred that some monstrous error has deprived Britain of economic liberty. As Eric Johnston says, she never knew free enterprise in the American sense. Big business in the old days was mean and monopolistic, while organized labor, bitterly uncooperative, fought technical innovations from fear of unemployment.

By 1945 the kingdom was saddled with a burden of problems which no private agency could solve. Socialist agitation at last succeeded; and today, the remedial edifice raised by Attlee stands almost unassailed. The concept of the omnicompetent State has entrenched itself in the British mind. What follows may not be so familiar. Far more is involved than a plain habit of thought. This concept of the State trails after it something of the glorious radical vision — the vision which Communists claim as theirs. The romance of the Red Flag and the barricades is by no means dead.

TO MILLIONS in Britain, Communism is not a horrible reversal of nature, but a good thing gone askew, or a bad means to a good end. I have heard educated Catholics discussing this matter in exactly the same fashion as trade-union members and professional progressives. America, they say, is a materialistic oligarchy; Russia, whatever her sins, represents a finer ideal. Believers in democracy are dull self-seekers devoid of spirit or purpose, Communists are folk of the highest culture and the noblest integrity. The West has no philosophy; the East has. It is clear that if a man thinks thus, then however sincere his loathing of the good thing perverted, future events may persuade him that the evil is lessening. His anti-Communism is not absolute but conditional.

Geoffrey Ashe is a British journalist and critic who has recently taken up residence in Canada.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Many on the Left have memories of British Communism in luckier days, which are not unpleasant. Attlee's Labor Party has too often displayed itself as a boring, myopic outfit, with a flair for painting everything drab. For years it was the Communist Party that arranged the youth rallies, the movie shows, the music recitals, the lectures; as it was the Communist Party that took the lead in militant action—against Franco, for example. The Communist Party had the brilliant lads and beautiful girls; Labor seemed to depend on grumbling plumbers and dehydrated schoolmarms.

The current hostility of Russia, with its devastating effect on the Communist line, has robbed the Party of its glamor. But the glamor could be restored, and the very policy which took it away is preparing the ground for its restoration. Communism, the explicit and complete doctrine, will doubtless remain unpopular for a while yet, but Communism in ramifications and disguises may soon prove surprisingly attractive.

Here is the point. Stalin has pushed the West into rearmament. The United States can bear it without real hardship. For Britain, however, the case stands otherwise, though over here the full wretchedness of the situation is scarcely grasped. After the miseries of the war with Hitler — after a peace that brought austerity instead of recovery — after a coal crisis and a power crisis and a trade crisis and a dollar crisis, all bravely surmounted — the reviving hopes of 1950 have been dashed down, because in that crowded and impoverished island you cannot have butter as well as guns.

In '51 the trouble was not so much scarcity as inflation, but in '52 there will be scarcity also, possibly even hunger. It is a poor reward for thirteen years of courage and patience. Under these conditions, the Communists have a fair chance of gaining allies and dupes through the resurgence of pacifism.

I don't mean philosophic pacifism but the inarticulate mass of protest which rumbles behind it. The Stockholm Peace Manifesto, as such, made no impression worth mentioning. Still, its message has been kept alive, and two favoring factors must be borne in mind, over and above the pure horror of war. First, the conviction is increasing that Russian rockets and A-bombs could render England virtually uninhabitable and all her expensive armaments useless. Secondly, while practicising Christians are few — not more than one in six of the population — there is a great deal of hazy reverence for the milder Christian virtues, such as kindness, tolerance, non-violence. A yearning for peace tends to drive this sentiment to extremes.

SUCH is one possibility full of hope for the Communists: that disgust and apprehension at the effects of rearmament may encourage a successful outbreak of unreasoned pacifism or "neutralism," wrecking the Atlantic alliance and leading to a plunge into desperate political remedies.

Another exploitable emotion is the desire for national self-assertion against America. This exists as a force everywhere outside the United States but, obviously, nowhere within it, which is one reason why America's anti-Communism cannot be duplicated by other countries.

The European, beset with GI's and coke-bottles, and humiliatingly scrounging for dollars, does not easily rid himself of a dream of revolt. He is tempted to snipe at the actions of the dominant partner, and to accept, loosely, the Communist version of affairs.

After all (he says) the Russian Army isn't operating outside its own frontiers; the American Army is. The English and Scots lag behind their neighbors in this respect, but not so very far behind. My Cockney charwoman, at a time when the invasion of South Korea had nearly succeeded, accused America of causing the war; if not the original quarrel, at any rate the complications which had dragged in outsiders. There is, or has been, a real terror that the Korean intervention may broaden out under US guidance into a vast campaign of Asiatic reaction. G.D.H. Cole, the economist, declared publicly that in that event he would support Mao. Subservience has its limits.

American dictation is blamed for the proposed level of armament. American policy-makers are charged with reconstituting a martial Germany. People watch the construction of American bomber bases and wonder what will happen when the Russians retaliate. Nor are things made easier by the fact that the new order is sometimes rather conspicuous. Grosvenor Square in Mayfair, once so quiet and exclusive, is now almost surrounded by a brash US Embassy (the Viceregal Lodge, as some call it) and perennially swarming with US brass and US transport.

A solid resentment at Washington's arbitrary and arrogant conduct — so it looks from London — is already perceptible: not much more, but perceptible. When the British Navy was placed under its alien admiral, a shudder ran through the kingdom. A few more months of want and subordination, and an appreciable number of citizens will regard the Communists as pretty well vindicated. This vindication, it is vital to realize, would be retroactive. At present everybody condemns them for undetermining defense and obeying Russia. But if, later on, the whole Atlantic design can be plausibly denounced as a Yankee trap, they will seem not merely to *be* right, but to *have been* right, when Attlee and Churchill were both wrong.

THE politician spoken of as a potential isolationist leader is, of course, Aneurin Bevan. He and his friends are not Communists, or even fellow-travelers, but they mostly belong to the "good-thing-gone-askew" school. They want a more forthright Socialism in home policy and a bid for independence in foreign policy. Quite characteristic of their critical outlook was a remark one of them made to me last spring: "I support America as long as Truman is in control, but if MacArthur takes over I shall be neutral."

Any further Koreas, or any real crash of the British economy, would work the same change in this man and in thousands like him. What matters is not that such persons are influential (they aren't, so far) but that they

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

furnish a nucleus round which the potential anti-American legion may gather, with the comrades boring from within it.

Britain is still hostile to Communism, and fairly vigorously so. But the cost of maintaining this attitude in practice may get too heavy to endure. If that should happen, the makings of a revulsion of feeling are already there.

I am not forecasting an early upsurge of revolution, or any open advance by the official Communist Party. The prospect, rather, is of a sweeping yet disjointed process, aligned toward Moscow circuitously. Marxists, pacifists, neutralists, nationalists, and hundred-percent-Socialists, coming to the fore in all sorts of contexts, will change the mental climate and freeze organized anti-Communism stone-dead, as it was frozen between '41 and '45.

THE LABOR MOVEMENT

The Case of the Agnostic Teacher

WHEN WE last left Dr. Luella Raab Mundel (*Dec. 7, 1951 issue*) she was about to sue Mrs. Thelma Brand Loudin for $100,000 in a libel suit. Dr. Mundel, you may remember, was head of the art department at Fairmont State College in Fairmont, West Virginia. She charged that Mrs. Loudin, vice-president of the State Board of Education, falsely called her "a poor security risk" and "an atheist" and so caused her to lose her job.

On a smaller scale the trial had something of the quality of the famous "monkey trial" in Dayton, Tennessee, when Clarence Darrow and William Jennings Bryan wasted their wit and oratory on the false dilemma: shall we follow Science or the Bible?

U.S. Senator Matthew Neely was counsel for Mrs. Loudin, a handsome woman who must have been upset when her picture went out over the AP wire and appeared in the New York *Times* and elsewhere with Dr. Mundel's name under it.

The Senator opened the defense with a bit of rhetoric that indicated he was shooting for nothing less than Bryan's mantle. Whispering and shouting by turns, he called for "teachers without any high-faluting ideas about not being able to prove there isn't a God — teachers who believe in the old-fashioned American way that our forefathers handed down from the time the barefooted soldiers of Washington stained the snows of Valley Forge with their precious blood."

"I'm for those teachers," Senator Neely added, obscuring the issues. "I'm not for teachers tainted with foreign isms." He said further that he would not "become a stalking horse to make Communists look like liberals," but would "help tear the mask from them and expose them in their hideous, naked ugliness just like they are."

DR. GEORGE HAND, president of the college, was the first witness and helped to bring matters back to reality. Among other things, he testified that on the question as to whether Dr. Mundel was a Communist Mrs. Loudin herself had told him that neither she nor the Board of Education ever thought of such a thing.

The president of the college also testified that Mrs. Loudin had, however, accused Dr. Mundel of being "a poor security risk" and "an atheist," that he had had the FBI check on the one and he himself had checked on the other, a charge that Dr. Mundel flatly denied. He also investigated her competence as a teacher. In consequence he had recommended to the Board that Dr. Mundel be reappointed with an increase in pay. Without allowing the woman a hearing, the Board ignored the recommendation and voted to discharge her.

Apparently the poor-security-risk charge grew out of an American Legion seminar where Dr. Mundel asked the speaker, an ex-Communist, a few questions indicating that she did not agree with him that (1) American colleges were full of Communists, (2) Communists and liberals were pretty much the same, and (3) the ordinary citizen was qualified to spy out Communists among his friends and acquaintances.

Another witness, a former teacher at the college, testified that after the Mundel discharge he had gone to see Mrs. Loudin, accompanied by his wife. They had asked her if Fairmont State faculty members risked losing their jobs by signing a petition in Dr. Mundel's behalf.

The answer from this handsome woman, vice-president of the State Board of Education of West Virginia, organist of the Fairmont Methodist Church, wife of a successful business man, and all-around female pillar of the community, was this: "Anyone who questions the Board of Education would do well to move along and move while the moving is good."

THE HIGHLIGHT of the trial was the cross-examination of Dr. Mundel by Senator Neely. During this the Senator quoted from this column, and the defense sought, unsuccessfully, to have the whole article in the December 7th issue read to the jury. The quotation was ultimately from a letter that Dr. Mundel sent this writer in answer to his question: "Are you an atheist?"

Her reply, printed here, was: "I avoid doctrinaire and dogmatic theories such as 'Atheism.' I have no proof of the non-existence of a supreme being. On the other hand, I have no proof of the existence of a deity; and so I wish to withhold an opinion on the matter."

The column added: " 'Agnostic' would seem to be the proper word for Dr. Mundel." But Senator Neely did not quote that part. He had noted that Webster defines atheism as "disbelief in, or denial of, the existence of a God, or Supreme Being." And with all the subtlety of a sledgehammer he set out to prove that since Dr. Mundel did not believe in God, she was therefore an atheist. Like this:

Question: "Have you ever admitted there is a God?"

Answer: "Yes, I have. I will admit there is a God if

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

you will accept Webster's definition that a god is something that man worships. I worship truth. I worship Christian ethics and the teachings of Christ and I wish they'd be applied more often."

Question: "But can you distinguish between Webster's definition of an atheist and what you say here, in this magazine?" And so on for several hours, Webster's definition of atheism wrestling, like Jacob, with Webster's definition of God.

That night, December 21, Dr. Mundel could not sleep and was unable to appear in court the following day so that Senator Neely could continue the cross-examination. On December 27, after the Christmas weekend, she was able to appear again. I quote from the Baltimore *Sun* the climax of this session:

" 'You said you worship truth,' he [Senator Neely] asked her. 'Is that the truth?'

" 'Yes, I worship truth as it appears to be at a particular time.'

"The Senator then asked what she meant by 'It is a principle that I worship.'

" 'The principle of truth,' she said, weeping.

" 'Did you say—' the Senator began as she rose from the stand, 'did you say—'

" 'Excuse me,' said Dr. Mundel, rushing from the room . . .

"While her sobs, coming from the corridor by the judge's chamber, echoed through the huge courtroom, Senator Neely told Judge J. Harper Meredith he intended to make his questions 'as pitiless and as thorough as I can. It is my duty to my client and my country.' "

And so theological accuracy triumphed over relativism.

THE next day Dr. Mundel was again unable to appear in court. The doctor who treated her in her home quoted her as saying that she was broke and had eaten nothing for several days. Some friends who visited her testified that she threatened to slash her wrists and at one point ran into her kitchen and grabbed a carving knife. "It was not clear whether she was going to attack us or herself," one of them said. The judge and opposing counsel went to Dr. Mundel's home and Senator Neely completed his cross-examination there.

On the following Sunday a Father Graham Luckenbill, pastor of the Fairmont Episcopal Church, speaking not from his pulpit but from the lectern where he usually makes announcements, referred to the trial as "a farce" and said that it "smacks loudly of all the bad traits of the Inquisition and the Crucifixion."

These remarks appeared next day in the Fairmont *Times*. When court reconvened Senator Neely asked the judge to declare a mistrial because the jury could not help but be prejudiced by Father Luckenbill's statement. The judge, who seems to have been most cooperative in granting Senator Neely's requests throughout, obliged once again and announced a mistrial.

Although Dr. Mundel's lawyers opposed the ruling, they claimed a moral victory. One of them said: "The Senator knew we had him licked. He knew public opinion was rising in our favor. That's why he took this way out."

Maybe so. But that same day the Fairmont Ministerial Association, including twenty-three Protestant ministers and one rabbi, went out of their way to issue a statement saying that Father Luckenbill's remarks had "nothing whatever to do with the feelings of the Ministerial Association." They added, "We further feel that the public should know that Mr. Luckenbill is not now and never has been a member of the Ministerial Association. . . " Apparently Father Luckenbill should have been on trial for heresy too.

AT one point counsel for Dr. Mundel tried to read from the Constitution of West Virginia a passage which says, "No religious or political test oath shall be required as a prerequisite or qualification to vote, serve as a juror, sue, plead, appeal, or pursue any profession or employment." He also tried to read that other passage which, in the words of Thomas Jefferson, says this: "No person shall be compelled to frequent or support any religious worship, place or ministry whatsoever; nor shall any man be enforced, restrained, molested or burthened, in his body or goods, or otherwise suffer, on account of his religious opinions, or belief, but all men shall be free to profess, and, by argument, to maintain their opinions in matters of religion; and the same shall, in no wise, affect, diminish or enlarge their civil capacities."

Senator Neely objected to the reading of these passages from the state constitution, which presumably Mrs. Loudin was sworn to uphold and honor in her capacity as a member of the State Board of Education. Judge Meredith sustained the objection and the passages were not read.

Perhaps the judge would have allowed counsel to read them at some other point before the trial concluded. Certainly they strike at the very core of the matter at issue, namely, whether Mrs. Loudin and her fellow board members had a right to fire a teacher because that teacher did not believe in God.

THERE was a time when the Church was stronger than it is now in the temporal sphere, a time when both the society and the Church were pretty tough on anyone who was bold enough to confess that he did not believe in God. The evidence has all been heard in that long-ago trial and the verdict is unmistakable: coercion in matters of religious faith is a dismal failure. The Church may be weaker now in the temporal sphere, but we have learned that lesson, we hope, and the road is open to a spiritual strength that we haven't seen for a good many centuries.

Counsel for Dr. Mundel never did get to read those passages because the trial was never completed. And Dr. Mundel is so broke and so upset that there is some doubt if it ever will be. I for one would like to see the trial completed and this unfortunate but gallant young woman vindicated.

JOHN C. CORT.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Stage

Venus Observed

THE most inexplicable thing about this Theatre Guild production of Christopher Fry's comedy is that Laurence Olivier, who commissioned the play, performed it himself in England, and directed it here, should bring so little insight to its present mounting. Whether the actor-director-producer is much too absorbed in his Shaw-Shakespeare marathon at the Ziegfeld, or whether his multiple talents simply stop short at this kind of fanciful comedy, is open to conjecture. But there seems no doubt at all that he has botched this particular job.

Where the playing should be lyrical, it is prosaic; where the stage movement should be revealing, it is cluttered and diffuse; where the incidental music should support the players, it smothers them; where the setting should provide them with a sleek and formal background, it depresses them with its gloomy realism. Nearly everything that could be wrong *is* wrong at the Century, and I suspect that the play has a lot more fun in it than ever emerges.

Even so, Fry has let us down this time. The fascination of his language is as great as ever, but everything else has gone spectacularly giddy. Where in "The Lady's Not for Burning" he was satisfied to use wordplay as decoration for some simple and familiar emotions — love of life, disenchantment with life — in "Venus Observed" he has not troubled to root his verbal shenanigans in anything that is recognizable. The passions of his people are as elusive and as capricious as his most bumptious metaphor, and the play ends up all paint and no canvas, all icing and no cake.

It needn't have. The story outline is workable enough. A greying roué decides to put a graceful end to his conquests by marrying one of his former mistresses. The daughter of his estate-manager arrives on the scene and he finds himself quickly returned to the chase. His chief competition is his own son. The girl tentatively dallies with the father but chooses the son, and the old boy must finally accept out of necessity what he has originally proposed quite whimsically.

In dramatizing this amiable fiction, though, Fry has neglected to write the key scenes: the father-son contest is tossed lightly aside, the boy-girl attraction is not developed at all, and what might have been a delightful scene of characters at cross-purposes—the assignation between the girl and the rake — bogs down into an extended paean to the beauties of sentence structure. The trouble with these people is that they have nothing on their minds but language, and their little gestures at passion and intrigue fool no one.

Rex Harrison plays the Duke of Altair with poise and humor; he is not at his best with the best of Fry—the genuinely poetic passages — but he handles the wry little tag-ends of speeches with crackling style. Lilli Palmer has found no real point of view for her girl, but she is decidedly personable. And John Williams, as Miss Palmer's cheerfully dishonest father, gets closer to the insouciant Fry manner than any of his fellow-players. But a number of usually excellent actors — Eileen Peel, Claudia Morgan, James Westerfield — are either miscast or sadly misdirected. (*At the Century*) WALTER KERR.

The Screen

And Then There Were None

THE MOVIES have been portraying Indians as Redskins with dust-biting proclivities for so long now that habitual moviegoers are likely to forget that in real life Indians are human beings pretty much like other people — with virtues and faults and even with high ideals toward which they strive. Fortunately every now and then a western like "Broken Arrow" and "Tomahawk" comes along and bravely shows that white men haven't always been too honorable in their treatment of the native Americans who were here first and should have a few rights of their own.

Another film of this kind is now on our screens, a semi-documentary called *"Navajo"* which does its work effectively by presenting its case for the Indians through a seven-year-old Navajo. This youngster hates the whites, not so much because of any clash with them now (the story is in the present) as because the white men once cornered a group of Navajos who had hidden in cliff caves and survived on meager rations — until the Utes exposed their hiding place. Almost all of the script of "Navajo" is narrated in the first person by the little boy, whose grandfather explains why hate is wrong. "He told me that I mustn't have evil thoughts, for a thought, spoken or not is real — a black path that leads only into darkness." The little boy fears the whites because they are strange — and so they are at times.

Produced by Hall Bartlett, written and directed by Norman Foster, "Navajo" was handsomely photographed in northern Arizona in the lovely (to look at) plateau country. This country is well integrated into the plot when the little boy, after being nabbed by white men and forced to go to school according to a Government ruling, runs away and leads his pursuers on a thrilling chase through Canyon de Chelly. Although Director Foster allows this chase to become too long, his picture never loses its authentic documentary air. The Indian cast are non-professional actors, and little Francis Kee Teller turns in a straight-faced performance that could well be a model for many an extravagantly-praised child star. His dead-panned expression could even be the envy of Alan Ladd — until the boy gets "captured" by the whites and then he registers fear and hate with almost frightening conviction. All he really thinks about at the white man's mission, where he is given a haircut, bathed, fed and sent to school, is how to run away. And then one night he runs. With his grandfather and mother and sisters dead,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

he finds he is alone. When the instructor from the school and his Ute assistant track down the boy, he hides in the cliff caves and not only outwits his pursuers but traps them.

If "Navajo" makes any error in depicting this interesting situation of a boy caught between conflicting cultures, it is in portraying the white school authorities as if they had no understanding of modern psychology and pedagogic methods. It doesn't seem to dawn on any of the whites that this primitive youngster is going through a traumatic experience when, in his mind at least, he is being imprisoned in a school by his enemies.

Although the film ends on a peaceful and happy note when the boy realizes he must return and free the two men caught in his trap, this end may be only the beginning of a new phase in straightening out the youngster. Obviously, Producer Bartlett and Director Foster were less interested in stressing the whites' methods for helping the Indians than in presenting the Indian culture and attitudes. They are to be congratulated on their success in portraying the American Indian as a human being with meaning and purpose in his life and for making a movie that will attract not only parents and educators but also all audiences who like stimulating entertainment.

THE Indians (Apaches) in Clark Gable's new picture play a small but dignified role as hosts to Sam Houston. *"Lone Star,"* the film's title, refers not to Mr. Gable but to Texas; and the plot, written by Borden Chase, is about the vehement quarreling that went on between the pro and con Texans in 1842 when they were trying to decide whether that little (or big) bit o' Heaven should join the Union.

Andrew Jackson (Lionel Barrymore) sends Clark Gable (playing in another Rhett Butler kind of role a man more interested in himself and his cotton than in either the Union or Texas) to find Houston and get him to swing his weight toward the pro-Union faction. In spite of Broderick Crawford, who is swinging his fists and guns against joining the Union, and Ava Gardner, who is also anti-Union but could easily be swung pro-Gable, our stalwart hero gets through to Houston and his friendly Apaches. Gable then leaves the peaceful Apaches to return to the thick of things to fight for the pro-Union boys and also for Ava.

"Lone Star" has some good outdoor stuff and rousing battles, and occasionally Clark and Ava tangle in romantic interludes. I wouldn't suggest that anyone rely too much on the film's historical references. At one point a character asks (and rather dangerously if this picture is to be shown down there), "Do you think Texas is worth all this?" Your answer will no doubt depend on your interest in these stars and this type of rough-and-ready melodrama.

THE Indians in *"Red Mountain"* are very bad boys indeed, but the action makes it clear that they are under the influence of General Quantrell, the notorious guerilla leader who raided farms and villages in Kansas and Missouri for the Confederates during the Civil War. The rough stuff in this film takes place farther west in 1865 and was handsomely photographed in Technicolor in New Mexico; but the plot gets awfully involved and pretentious in trying to explain the conflict between Alan Ladd, as a Confederate officer sent to work with Quantrell, and Arthur Kennedy, as a paroled Confederate who struck gold and is blamed for a murder committed by Ladd. Too much time is spent by the two men arguing about the wrongs and rights of the Civil War — while Lizabeth Scott stands by waiting to shift her affections from Kennedy to Ladd, whose face registers emotions much less forcefully than his blazing gun that goes Bang! at the right times.

Quantrell is effectively played by John Ireland, but one of these days the movies are really going to do an honest job with this rapacious character; and then his defenders, if any, will be furious. When Ladd, who has already said that war has nothing to do with chivalry, protests to Quantrell that the Utes are scalping their victims, the cold-blooded general replies: "It's no worse to die from scalping than by a stomach wound." This sets Ladd to thinking and he decides that if the Indians get too much power they won't care whose scalp they take. You see, the Indians are villains, but they're prodded into their villainy by villainous white men.

Actually Producer Hal Wallis and Director William Dieterle should have decided whether they wanted "Red Mountain" to be a fast-moving action film, the kind in which Alan Ladd effectively plays tough, or a loquacious drama about the morality of war. They didn't decide, and their finished product is more than a little absurd.

PHILIP T. HARTUNG.

Communications

Religious Tensions

Boston, Mass.

TO THE Editors: Your appraisal and analysis of Dr. Reinhold Niebuhr's "misgivings" (*Feb. 8 issue*) have served to clarify the essential Catholic position, and the "ominous silence" appears to have been broken. Surely, we all recognize the evil in a "tribal approach" to political matters, whether one's tribe is Catholic or Protestant, Democrat or Republican. The ideal of religious liberty, I am sure, is as dear to the heart of the Catholic as to the Protestant. This ideal must grant to each seeking soul in the democracies the right to follow the light as it shines in his own life. Error cannot stand with truth, but truth is from God alone.

If salvation is to come to this broken and lost world, it will be through a united effort to establish the Una Sancta, with all Christians walking shoulder to shoulder. As those who believe in the supremacy of love, we need to pray that, in this holy endeavor, we shall be delivered

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

from the idolatry of self, from all prejudice and blindness, from hardness of heart, from the slandering and vilifying of good men and good institutions.

Especially must we be delivered from all feelings of animosity, resentment, and contempt for those whom we dislike. My heart has been grieved as I have witnessed the present Vatican debate degenerate from a discussion of the issues involved to the involvement of good men whose single aim is to glorify God. As a Protestant, I "protest" this kind of attack, and "witness" to the sincerity of all good churchmen in whatever tradition of faith they may stand. Let us see to it that love and not hate motivates all our discussion. Only thus shall we receive light.

Nor dare we ever feel that all right is on one side and all wrong on the other. There are good Protestants who do not accept the principle of separation of Church and State, and, conversely, many good Catholics who do. What we need is a clarification of just what is meant by this phrase, so that it shall not mean one thing to the Catholic and quite another thing to the Protestant.

It is your last paragraph that causes me to proclaim a loud Methodist (or Catholic) amen. It is time that American Catholics and Jews and Protestants sit down together and prepare a political statement on their common fundamental support of the principle of Church-State separation. Let us get rid of the myths that misrepresent and that create fear. You are altogether right when you insist that there are many like Professor Niebuhr in all camps. Let their voice be heard!

(Bishop) John Wesley Lord
The Methodist Church, Boston Area.

"The First Leftist"

Irvington-on-Hudson, N. Y.

TO THE Editors: Thank you for presenting me the opportunity to comment on the February 15 issue of The Commonweal, containing Mr. Francis Downing's review of my article, "The First Leftist." Because of my generally high regard for The Commonweal, I choose to avail myself of that privilege.

The thesis of my First Leftist article is most simple. In it, I credit the "founding fathers" with having established a strictly limited form of government in the United States. I also said—and still say—that they had an acute distrust of a highly centralized government of great powers.

Mr. Downing disagrees with that interpretation of history. He cites the actions and ideas of Alexander Hamilton and John Marshall as sufficient proof that my fundamental thesis is in error.

I wonder how Mr. Downing explains the purpose of the Bill of Rights? Actually, it should more properly have been called a bill of prohibitions against the central government. It begins: "Congress shall make no law respecting an establishment of religion. . . ." And it is liberally sprinkled with such phrases as "the right of the

The Troubles Are Over and Gone

and the voice of the Irish is heard in our land. (That's a turtle, up there, in case you wonder). We mean no disrespect to the Canticle of Canticles; we are only trying to tell you that we have a new book on the Irish literary revival, related to the whole of Irish literature from pre-Patrick times on. The book is

The VOICE of the IRISH
by Blanche Mary Kelly

You must be singularly uninterested in literature and Ireland if you don't enjoy it. Naturally this will be published on March 17th. $4.25

THE INHUMAN LAND
by Joseph Czapski

Firsthand account of a land where the troubles are not over and gone but in full blast. The author, a Polish officer (an artist in private life) searched for months for some thousands of his comrades who had disappeared under the Russian occupation of his country. He didn't find them of course: the Congressional investigation of the Katyn Forest massacre is currently digging them up. But there was much he did find, not all horrors. He has an artist's eye that will not be deceived: he can even describe what is in front of him when it is a Russian behaving well. Illus. $3.50

ST. BENEDICT JOSEPH LABRE
by Agnes de la Gorce
Translated by Rosemary Sheed

If you suffer from a painful feeling of superiority in the presence of anyone really dirty, you should read this book and discover how singularly unimportant dirt can be in the sight of God. $3.00

All at your bookstore

There is more about these books and of course a lot of others in Sheed & Ward's OWN TRUMPET—ask Lucy MacGill to send it to you free and postpaid. You might ask for a Lenten Reading list too, while you are about it: it looks better than it sounds.

SHEED & WARD **New York 3**

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

people . . . shall not be infringed [by government]," and "the right of the people . . . shall not be violated [by government]."

There is serious doubt that the various states would have ratified the Constitution at all if they had not been given positive assurance that there would be appended a bill of rights "reserving to the states, or to the people, the powers not delegated to the United States." The people and the states just didn't want to take any chances on having the leaders of the new central government exceed the limited and specified authority that had been delegated to them.

It would appear to be crystal clear that the majority of our founders favored a central government with strictly limited powers and divided authority. This seems to me to be so clearly an historical fact that I am somewhat astounded to have Mr. Downing challenge it in the pages of THE COMMONWEAL.

After I had established that historical fact in my article, I then indicated quite clearly that I prefer the original concept of our founders to the type and extent of government we now have. For I believe that freedom and prosperity would be far better served by a return to the philosophy of government of our forefathers.

I am, of course, aware that the vast majority of the American people (including Mr. Downing) disagree with me on this issue. If this were not so, we would not now have such a burdensome central government with such extreme powers. But does the fact that I am a minority mean that I am wrong and that my ideas are not entitled to consideration on merit alone?

I do not deny Mr. Downing his right to an ardent defense of Mr. Roosevelt and the New Deal, and of Mr. Truman and his foreign policy in Korea. Nor do I deny him his choice of Robert Sherwood as an adequate historian. But I do most earnestly request of Mr. Downing that he consider again the basis of his belief that the founding fathers actually favored the type of domestic legislation and foreign committments presented to us by our government over the past forty years.

I am also disturbed by Mr. Downing's charge of propagandizing—not because the charge is leveled at me, but because of the basis on which he makes it. He defines a propagandist as "one who has the power to withhold facts." His wording puzzles me a bit, but the clear inference is that I have withheld facts—facts which I know about and facts which I believe to be true. If Mr. Downing is qualified to make such a charge, he must also be qualified to enumerate these facts which I know and believe and deliberately withhold. Will he compile such a listing for all of us to see?

In my article, I referred to the "Constituent Assembly at the beginning of the French Revolution in 1789." Mr. Downing changed my wording to "the French Revolution *of* 1789," and magnanimously suggested that I meant to refer to the Legislative Assembly of 1791. No, Mr. Downing, I meant to refer to the Constituent Assembly *in* 1789. And I deliberately chose that year as the beginning of the French Revolution.

Mr. Downing can, of course, choose another year for the beginning of the French Revolution. But would he claim, for example, that the American Revolution began only when the first shot was fired at Concord? If so, I would disagree and place the beginning much earlier.

Mr. Downing states that the Girondists "resisted the demands of the workers for state intervention to control rising costs and plunged France into a war which it was unprepared to wage. . . . They brought about a situation which could have destroyed a France [that] Robespierre saved."

Is Mr. Downing here stating that rising costs (prices?) caused France to engage in a war? If so, I would like to see his authority for it. And does Mr. Downing actually believe, as he clearly states, that the fanatical Robespierre, with his bloody tyranny, was a savior of France? I pray that the methods of Robespierre shall never be used here in an attempt to save me or my country!

Mr. Downing says that he personally "tends to lean toward anarchy"; that he is "by instinct and a sense of Irish recalcitrance, a Christian anarchist." These statements concerning his philosophy of government confuse me when, at the same time, he proceeds to defend big government and the New Deal philosophy in general! That strikes me as something like trying to ride simultaneously two horses galloping madly in opposite directions.

Finally, Mr. Downing suggests that "education be left to the educators." Does he suggest that both he and I—and THE COMMONWEAL and the Foundation for Economic Education (the publisher of my article)—cease to present our honestly held ideas and beliefs to those who choose to consider them? Or is it that he has some other concept of the purpose and meaning of education than this?

Any reader who needs, for his complete appraisal of these comments, the entire article—"The First Leftist"—may obtain it on request to the Foundation for Economic Education, Irvington-on-Hudson, New York.

DEAN RUSSELL.

Appeals

TWO European convents are asking for assistance. Johannesheim, Stresemannstrasse 60, (1) Berlin, W. 17, Germany (Rev. Mother Superior Stephana), needs help in caring for destitute refugees from East Prussia. M. Chiara M. Eletta di Jesu, o.s.c., Abbess of the Monastero di S. Chiara, Via Vitellia 97, Rome, Italy, again asks for donations for the Poor Clares in their work among the poor of Rome.

The Maryknoll Sisters of Kowloon Tong, Hong Kong, China, have great numbers of refugees from the interior of China clamoring for food and shelter. Most Rev. S. Ferrando, S.D.B. Bishop's House, Shillong, Assam, India, has appealed for funds to supply food and medicine to the many victims of floods and rice-scarcity in his era. Bishop Ferrando makes a special plea for the needy Assamese children.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Books

Let It Come Down. Paul Bowles. Random House. $3.50.

PAUL Bowles stages his impressive novels in a climate of violence and pervading sentient awareness. The atmosphere in which his characters move and have their being is arid and parched, nourished by no springs of feeling or sentiment, relentless and neutral as the shifting yet ineluctable sands always just beyond the city.

The impact of this experience on a disintegrating Western mind has served as subject for Bowles' very special fiction. Three years ago, in *The Sheltering Sky,* he wrote a vivid and accomplished study in sexual decay: a minor tragedy of nihilism enclosed by sand and air and an arc of burning sky. Now with this second novel, Bowles has again set out to explore the patterns of moral decline.

Let It Come Down opens with great promise. The focus of interest is Nelson Dyar, a young American of commonplace proportions, who has come to the Moroccan city of Tangier seeking relief from the burden of his desolate life in a New York bank. Impressionable and pragmatic, never more than the average *homme moyen sensuel,* Dyar falls an easy prey to the various pressures—social, sexual, financial—imposed by the corrupt, international set which receives him.

Under their tutelage, his public disintegration is rapid and sensational, but no more so than his private dissolution. He has always been haunted by the sense of isolation and exclusion, of himself as only "a helpless incidental somewhere in the middle of the line of events." The novel records his obsessive concern with this perception, and his final exorcism of it by an act of will which, however depraved, must nevertheless place him in a reciprocal relationship—even a criminal one—with the rest of men.

Bowles elaborates this situation with all the complex resources of his distinguished talent. He is impeccably sure in conveying the grainy, sensuous texture of African life, and his novel, freighted with a burden of symbolic and moral significance, seems perpetually to tremble on the edge of some major insight. Yet all these virtues—admirable minor successes though they are—cannot veil the inescapable fact of his larger failure: the fact that he never really succeeds in imposing *Let It Come Down* upon us, never quite manages to make it either convincing or persuasive.

The failure is specifically one of moral imagination, for Bowles simply lacks, as a novelist, the sense of that extra dimension which would confer proportion and magnitude on his violent tale. He had at hand the materials for a mordant portrait of spiritual erosion, but dissipated this opportunity to give us, instead, a drama of shock, in which sensation is substituted for feeling, and significant action surrenders to the exigencies of melodrama.

Neither can he sustain the novel's ambitious intellectual structure. There is some evidence that he implied, in the fate which ultimately overtakes Dyar, an ironic commentary on certain abuses of existentialist theory. But these moral preoccupations seem, at best, factitious and willed, without reference to any larger imaginative design. They are further limited by Dyar himself, a character of congential mental and moral poverty, who contracts rather than expands as the novel progresses.

The fruit of which Paul Bowles has eaten is, unfortunately, that which confers knowledge only of evil, not of good. But a writer with no awareness of this essential duality can never fully explore the country of horror into which he has ventured. The act of violence with which *Let It Come Down* concludes is terrible indeed, and reverberates fearfully in the mind, but it is terror only of this flesh, of this bone, powerless to strike the man within.

RICHARD HAYES.

Where Winter Never Comes. Marston Bates. Scribner's. $3.50.

THIS IS a "study of man and nature in the tropics," so successful and charming in style and manner, and so interesting and thought-provoking in content, that the limits of the book are the only cause of regret. The limits of the book are deceptively broad, too. Mr. Bates' writing is a triumph of the casual and conversational, so that the really sweeping scope of the information and ideas and questions deftly put in a reader's head is concealed by humane and genial art.

Repeatedly in the course of his study, or informal reflections, the author re-states in various ways his judgment that ". . . however satisfactory Western ways of life may be in their own environmental context, I have come more and more to suspect that they are not, in their entirety, adapted to the different environmental conditions of the tropics."

This serious point he makes for the most part informally. "The White Man's Burden" is the mass of unsuitable material and psychological impedimenta which the northern Westerners haul along with them from their "intemperate" home zones to the "genial" latitudes between Cancer and Capricorn. Their food and shelter and clothing become absurd, and many of their ruling institutions and prejudices unsuitable and intolerably burdensome.

"Trousers infiltrated the Roman Empire at about the same time as Christianity, though from the opposite direction, and were equally met by scandalized protests and counter legislation. In the sixth and seventh centuries the trousers were concealed under a long coat or cloak, but during the Dark Ages they came out in the open to form the principal male garment; and they have remained, ever since, the most obvious symbol of Westernization."

The author, of course, prefers the Mayan breechclout. He makes the point in this historical fashion, but also by "a brief excursion into physiology" which is quite serious and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

learned enough, dealing with the maintenance of man's "stable internal bodily conditions of temperature, blood supply, salt concentration and so forth." It is perfectly possible to keep an even inside temperature in the tropics, but pants and tailored clothes and leather shoes and socks are clearly no good; proper tropical clothing is "based on draped garments, suspended from the waist or the neck," and it is scarce.

Similarly, there are more foods for man than those dispensed in the palaces of Safeway or the A. & P.

"I remember once explaining to a friend, who was sharing a meal of toasted ants with me, that in my country people ate frogs. My friend was horrified."

Again, also, the setting for this conversation is a brief but informed treatment of tropical food and drink and nutrition, and of productive tropical nature in general.

Mr. Bates deals with the problem of shelter mostly while treating the broader subject of climate and culture, and one of his sub-conclusions is that, "it seems to me a sad commentary on human nature and on the persistence of cultural traits, that we find it easier to plan elaborate and expensive modifications of the indoor climate, so that we can continue to wear arctic-type garments, than to contemplate exchanging those garments for types better suited to local conditions."

Food, shelter and clothing are part of the prime physical elements of the winterless situation, but the sixteen chapters consider considerably more. The running examination of the sea and land and land cover, of the fauna and flora, culminates in an appreciation of the Rain Forest, and with that scientific appraisal must give way to human wonder: "Apparently conditions in the forest are so favorable that almost anything can survive, and almost everything does. . . . The rain forest and the coral reef must represent the maximum development of life on this planet, in that more different kinds of organisms and a larger number of individuals are packed into a given amount of space than in any other situation."

"Cultures" impose on scientific investigation along these lines an overwhelming independent variable. Mr. Bates surveys their varieties in the tropics: cultures and their spreading and enduring literate enlargements, the civilizations of mankind. For these, from the beginning, the tropics provide a good setting, although demanding a different adaptation and character than the northern (or farther southern) zones. The author seems tacitly to rule tropical Latin America out of Western Civilization, although he acutely queries the State Department in its Point IV publicity for putting Spain (with *Italy* and all the Balkans) in the region of "intermediate" development (and Japan, extraordinarily enough, along with China, among the "undeveloped").

MARSTON BATES is very much of a scientist, too much an adherent of "scientism," it will appear to some; but he is a superior scientist, not only in his specialty of

SAINT MARY'S COLLEGE

NOTRE DAME, INDIANA

Fully accredited liberal arts college for women.

Conducted by Sisters of the Holy Cross

Courses leading to degrees of Bachelor of Arts, Bachelor of Music, Bachelor of Science. Department of Nursing Education. Graduate Department of Sacred Theology.

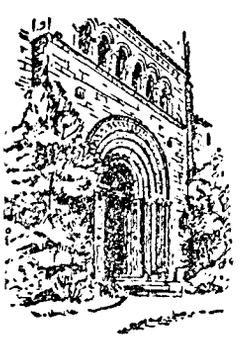
SAINT MARY'S COLLEGE
BOX 71 NOTRE DAME, IND.
(Railroad Station: South Bend, Ind.)

CHESTNUT HILL COLLEGE
Chestnut Hill
Pennsylvania

Conducted by the Sisters of St. Joseph

Approved by the Association of American Universities.

For further information write to the Registrar.



Prospective students should make early application

Saint Mary-of-the-Woods COLLEGE

Young women live graciously, grow spiritually, prepare for careers.

● Accredited standard college. B.A., B.S., and B.F.A. degrees. Courses leading to advanced study and vocations include music, art, commerce, secretarial training, journalism, home economics, teacher training, speech and radio. Individual counseling. Well-equipped conservatory of music, library and laboratories. Spacious campus, beautiful fireproof buildings. Riding, tennis. Gymnasium, indoor pool. Early registration advised.

Write for catalog. Box 102
Saint Mary-of-the-Woods, Indiana

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

mosquitoes and other bugs—he has worked mainly with the International Health Division of the Rockefeller Foundation since 1935—but also in his general view of scientific knowledge and enterprise. Among very important people who will read this book, who will surely include nearly all Americans charged with "developing" the warmer, "undeveloped" countries, the most telling practical thesis concerns the distinction between basic science on the one hand, and applied science and technologies on the other.

The Western Civilization scientists who go South try too frequently to carry with them techniques and methods suitable up North but not down there.

It is the author's contention that "the technologies are surprisingly closely bound up with the general nature of Western civilization itself; they are, as the anthropologists say, 'culture bound.' "

Mr. Bates considers "that the way to salvation for the tropics lies through science"—basic science distinguished from northern technologies, and cultivated by institutions of learning and research, universities, developed inside the tropics themselves.

He does not demonstrate why science is less culture-bound than applied science. In fact, he seems to contradict this when he classifies science as "the very root of the peculiar genius of the West," more profoundly so than technologies, which are "somewhat incidental products of basic science." Science is termed so peculiar to the West that outside it only the Russian and Japanese civilizations have adopted it, and, "I sometimes suspect that the Russian and Japanese adoptions of science are hothouse affairs, dependent on the artificial stimulation of governments anxious to get the material fruits of scientific growth."

In other contexts, the author has asked the West to solve its own internal problems before exporting them southward. But the position of science in our civilization appears to be a prime unsolved problem, not settled at all the way this book generally assumes. It would certainly not automatically spread around the equator, "the way of salvation," through itself.

Perhaps science is *not* the "root" of Western Civilization. Only so, one might think, could the author contemplate developing it appropriately and creatively in the now foreign context and environment around the equator. Some places he shows himself explicitly skeptical about the affinity of the Tropics to science. He speaks sympathetically of the tendency of "warm-climate civilizations to place greater emphasis on contemplation and philosophy, to prize spiritual rather than material values."

Such civilizations should never be expected to place physical science in the basic position to culture which the author assigns it now in the West. If the "genial" latitudes of Marston Bates' predilection are to achieve science without the corresponding burdens of the West, they will have to do what he himself admits the colder climates have failed to do. They will

TYPING
PROOF READING

Experienced young woman offers careful service in preparing and editing manuscripts. Reasonable rates. Authors, publishers and others should address

Box 37, The Commonweal

CAMP WE-HA-KEE On Green Bay Marinette, Wisconsin
For Girls 6-16
Conducted by Dominican Sisters, Sinsinawa, Wisconsin
1952 Season July 1-August 19, $350.
For information write
Sister David O'Leary, 200 Ridge Ave., Winnetka, Ill.

Coming Special Numbers of
THE COMMONWEAL
April 18 ..... Education
May 2 ..... Spring Books

The Breviary Explained

by PIUS PARSCH

Translated by William Nayden, C.Ss.R. and Carl Hoegerl, C.Ss.R.

After thirty pages of historical notes on the Breviary, the author takes up an explanation of the constituent parts (psalms, lessons, antiphons, hymns, and so on) and then the arrangement for the liturgical year.

For those whose duty it is to recite the Divine Office, this work of Dr. Pius Parsch will be a treasure-house of information and inspiration from which to draw whenever tedium or a spirit of routine saps the devotion with which the Breviary should be recited. Every priest will find this book instructive no less than it is stimulating.

459 pages, $6.00

At your bookstore or from

B. HERDER BOOK CO.
15 & 17 South Broadway St. Louis 2, Mo.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

have to control the material applications of science, and subordinate physical science itself and its intellectual and technical offspring to "spiritual rather than material values."

Where Winter Never Comes is as much about the modern Western civilization which an intelligent thinking man of the North carries with him, as it is about the Tropics, where he has taken it.

"Western Civilization is clearly a remarkable affair. It is too complex for me to analyze, and I have no idea what caused it, why it thrived, or what will happen to it." The modesty, or restraint, of the author can be almost exasperating. Perhaps he should write another book, as tropical philosopher concerned with the regions where winter freezes, and not as cold-climate scientist facing South—"But it does not go together in one package that can be used everywhere; and as a package it is wrapped up in arrogance and sealed with intolerance. Maybe we can break it open and, taking only what we need, go to the Tropics as students. . . ." PHILIP BURNHAM.

Can We Leap Over the Wall That Hate Is Building Around the World?

Your spirit of Charity **can** find its way into the thousands of refugee camps from Trieste to Hong Kong—

can bring help to the needy and suffering from Bremen to Pusan—

through the agency for worldwide aid of the Catholics of the U. S.

Your gift in the Collection for

The Bishops' Fund For Victims of War

TO BE HELD IN ALL PARISHES ON *LAETARE SUNDAY, MARCH 23rd

will help to provide clothing, food and medicines in programs of aid for:

- the millions of innocent war victims in Korea—a nation of refugees
- the 1,500,000 people who have fled across the Iron Curtain to escape persecution
- the war orphans and homeless of flood-ravaged Italy
- the 8,000,000 Expellees whose lives of continued hopelessness are a danger to Europe
- the 2,000,000 refugees who have crossed the Bamboo Curtain from China to Hong Kong and Formosa
- the Displaced Persons who must remain in Europe and those who are eligible for resettlement
- the 800,000 Arab refugees in the Near East

SO THAT THE HOMELESS, DESTITUTE AND DRIVEN MAY NOT BE FORSAKEN—

Be Generous on March 23rd!!

*In the Archdiocese of New York, April 27

Ghost and Flesh. William Goyen. Random House. $2.75.

HERE are eight short stories which originally appeared in *Horizon, Southwest Review, New Story, Botteghe Oscure,* and *Mademoiselle.* Excellently, exquisitely written, they all have to do with simple people seeking a value or an assertion never exactly stated in the stories. ". . . you wanting to make something tender and full of faith and simplicity in the midst of this tenderlessness and ugliness, vile world of men and goods. To live in the veins until something deep within begins to open out and rise up, slowly, slowly! . . . O Grief! O lonely!"

In one story the obstinate, perverse vitality of an old man and a rooster explode against a merciless and neurotic woman. Another is about a haunted railroad man who mutilates himself as part of his particular quest.

I said simple people. Actually, while the characters in these stories are uneducated, unsophisticated rural people, they are doubled up with dreamy obsessions, with a convulsive desire to make an assertion, insanely to redeem an act now gone in the past.

Exquisitely written; yet these stories are soft in their intellectual foundation. They depend in their motivations entirely too much upon esoteric emotion—and emotionality. There is too little of the matter for communication in despairing cries and symbolic happenings for my taste. I found I didn't care very much; I was not moved very deeply by any of them. WILLIAM PFAFF.

The Confessions of St. Augustine. Pocket Books. 35c.

THE great Christian classic has been released in a handsome paper-bound volume which should make it widely available. A fresh introduction has been written for the edition by Harold C. Gardiner, S.J., literary editor of *America.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Colleges and Schools

MINNESOTA

THE COLLEGE OF ST. CATHERINE

A Lliberal Arts College for Women. Awards the B.A., B.S, and B.S. in Library Science degrees. Approved by the Association of American Universities. Liberal arts, nursing, home economics, teaching, and physical education. Conducted by the Sisters of St. Joseph of Carondelet. For information address the Dean, 2004 Randolph Avenue, St. Paul 1, Minnesota.

ILLINOIS

ROSARY COLLEGE

River Forest, Illinois. Conducted by The Dominican Sisters of Sinsinawa, Wisconsin. Approved by the Association of American Universities. Liberal Arts, Home Economics, Library Science, Library School accredited by American Library Association. Foreign Study Branch for Junior Year Abroad at Fribourg, Switzerland. Graduate study in Fine Arts at Pius XII Institute, Florence, Italy.

Classified

★ Rate for your message, 12½c a word. 85c each for centered lines. $1.50 minimum ad. Discounts: 5% for 3 times, 10% for 7 times, 15% for 13 times.

BOOKS

★ Books: Used, Old, Rare.
For Librarians, Collectors, Readers.
Huge Stock. Reasonably Priced.
Catalogs Free. Browsers Invited.
Want Lists Solicited. Libraries Purchased
DAUBER & PINE BOOKSHOPS, INC.
66 Fifth Avenue, New York 11, N. Y.

IRISH BOOKS AND GIFTS

★ Books, Linens, Gifts. *Catalogs.*
IRISH INDUSTRIES DEPOT, Inc.
876 Lexington Ave. (near 65th), New York

CATHOLIC BOOKS

★ Catholic Books, Christmas Cards, Woodcarvings, Ceramics, Rosaries, Missals. Imports from Oberammergau, Belgium and France. THE GUILD BOOK SHOP, 117 East 57th Street, New York 22, N. Y. PLaza 3-0225. Catalogue on request.

CHESTERTON AND BELLOC

★ Chesterton, Belloc & Baring Books.
250 titles. Free Catalogue.
Prosser, 2937 North Racine Ave.
Chicago 13, Illinois.

CATHOLIC MOTION PICTURES

★ Send for FREE copy of
CATHOLIC FILM DIRECTORY
Motion Pictures for Catholic Audiences.
29 Salem Way, Yonkers 3, N. Y.

NEW YORK

NAZARETH COLLEGE

Rochester 18, N. Y. Conducted by Sisters of St. Joseph. B.A. and B.S, Degrees, Liberal Arts—Science—Education—Art—Music—Speech and Dramatics—Secretarial Science—Social Service—Nursing—Medical Technology.

NEW JERSEY

CALDWELL COLLEGE

Caldwell, New Jersey. A Catholic College for Women conducted by the Sisters of St. Dominic. Located twenty miles from New York City. Resident and non-resident students. Offers A.B. and B.S. Degrees, Address Registrar for information. Telephone Caldwell 6-3660.

PENNSYLVANIA

ROSEMONT COLLEGE

Rosemont, Pa. A Catholic College for Women conducted by the Religious of the Society of the Holy Child Jesus. Accredited by the Association of American Universities. Situated on the Main Line of the Pennsylvania Railroad. Eleven miles from Philadelphia. Address the Registrar for information. Telephone Bryn Mawr 4514.

MARYLAND

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles St., Baltimore, Maryland. An accredited Catholic Institution for the Higher Education of Women. Conducted by the School Sisters of Notre Dame. Exceptional advantages. For information address the Registrar.

COLORADO

THE ABBEY SCHOOL

Canon City, Colorado, the home of the Royal Gorge on the fringe of the beautiful Rockies. Ideal climate in a typical western atmosphere. A resident school for boys 9th to 12th grades conducted by Benedictine monks. Small classes, college prep, complete guidance department. Full program of interscholastic and intramural sports including hoseback riding and mountain week-end trips. Address Rev. Headmaster.

OHIO

GILMOUR ACADEMY

Gates Mills, Ohio. A Resident Preparatory School for Boys. Conducted by The Brothers of Holy Cross, Notre Dame, Ind. Situated in suburban Cleveland, enjoying the facilities afforded by the city's libraries, galleries and museums. Distinctive rural-home atmosphere. 133 acre campus. Educational, cultural, and physical training programs. Fully accredited four year college preparatory course offered. Classes limited to 15 students. Brother Theophane Schmitt, C.S.C.

RHODE ISLAND

PORTSMOUTH PRIORY SCHOOL

Portsmouth, Rhode Island, 23 miles from Providence, 8 miles from Newport, on inland waters of Narragansett Bay. Conducted by American Monks of the English Benedictine Congregation, assisted by Lay Masters. Five forms, 8th grade and four years of high school. Standard Preparatory Course for all colleges and technical schools. Added opportunities in Mathematics and Languages. College Board Examination. Full facilities for athletics including sailing. Address the Secretary.

NEW JERSEY

DELBARTON SCHOOL

Morristown, New Jersey. An hour's drive from the George Washington Bridge or Holland Tunnel. A country day and boarding school for boys conducted by Benedictine Monks. Six forms, comprising the 7th and 8th grades and four years of college preparatory courses. Small classes. Thorough guidance department. Complete athletic program. Write for prospectus to the Headmaster.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Four Challenges to Religion

FREUD: The first article in this series, published in this issue.

JUNG: "For Freud religion was an obsessional neurosis. For Jung it seems to be rather the absence of religion that is at the root of most present-day neurosis among adults. . . . How did it come about, this diametrically opposite evaluation of religion—by two psychologists who once worked together in closest harmony and considerable mutual admiration? . . . "

FRASER: "The museum is perhaps the perfect expression and symbol of the predicament in which modern Western Man finds himself. His power and wealth have made him the heir of the earth, of the spoils of countless temples; but the inheritance seems only to undermine his own certainties, the very certainties which are the foundation of his own culture . . . "

MARX: "When all has been said of the brutality of its leaders, of secret police and labor camps, of denunciations and purges and liquidations, the fact must be faced that Marxist Communism inspires in millions a conviction, a faith and a hope, an enthusiasm and self-abnegation, a sense of release and of solidarity . . . "

This series, by Victor White, O.P., will appear in The Commonweal's four March issues. Secure the complete series by using the attached coupon to send for a trial subscription.

FOR NEW SUBSCRIBERS—SPECIAL OFFER

THE COMMONWEAL, 386 Fourth Ave., New York 16, N. Y.

Enclosed is $2. Please send the next 18 issues, beginning with the March 14 issue, to:

NAME .....

STREET .....

CITY .....

3/7/52

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED